

## THE GUNTUR MISSION

# A Review of a Year's Work



THE BOARD OF FOREIGN MISSIONS  
OF THE GENERAL SYNOD OF THE  
EVANGELICAL LUTHERAN CHURCH  
IN THE UNITED STATES OF AMERICA  
21 W. SARATOGA STREET, BALTIMORE, MD.

## FOREWORD.

We present herewith a brief account of the work and present status of our Mission in India. The figures and facts are taken from the last India Report.

For three-quarters of a century the Church has been doing missionary work in this field. As we reckon, that is a long time. Through all these years the investment of men, women, and money, prayer, interest and devotion in this enterprise has continued. Whether sparingly or bountifully, we have been sowing, and it would be evidence of sad indifference did we not ask: "Has any harvest been reaped?" The aim of this little booklet is to give a comprehensive, though necessarily brief and incomplete, answer to that question, and so to awaken a deeper interest and steadier devotion in this Mission in particular, and in world-evangelization in general. To this end we bespeak a thoughtful and prayerful reading and consideration of the contents of this folder by all our people.

LUTHER KUHLMAN.



REV. JOHN E. GRAEFE



MRS. JOHN E. GRAEFE



REV. GEORGE A. RUPLEY



MRS. GEORGE A. RUPLEY

## THE FIELD AND ITS PEOPLE.

The map helps us to locate the field in the Northern part of the Madras Presidency, South India. It contains thirteen taluks, or counties. Irrigation, in the Eastern section, makes the soil richly productive of rice and other grains, and the people are correspondingly prosperous and comfortable. In the parts lying on the uplands, on the other hand, the soil is poorer, crops are more meager and even the sparser population knows what poverty is.

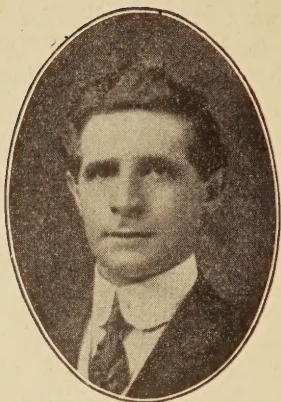
Here are, in round numbers, two millions of people. To present in few words an intelligent understanding of their needs, conditions of life, is not possible. Racially, linguistically, religiously, from practically every point of view, there is bewildering variety. Hindu and Mohammedan, Buddhist and Parsee, Jew and Christian, dwell hard by each other. Socially, caste, hoary, rigid and exacting, holds all in its pitiless grasp. At the top is the Brahman, at the bottom the outcast, while between stretches a graduation that is endless. Poor in many ways, these people are peculiarly rich in gods. They are too numerous to reckon. The languages spoken range in number from several score to as many hundred. We carry on our Mission in the Telugu language area, and the acquisition of this tongue is the first task of the new missionary.

These people do not dwell as individual families on the land, but, after the fashion of the Orient, are gathered into about 1500 villages. That in 918 of these villages there are Lutheran Christians gives an idea of the extent of our work. The leaven is pretty widely distributed, but it is small as compared with the mass to be affected.

Guntur, 250 miles north of Madras, is at once the headquarters of the Mission and of the political district of the same name. Here are located our principal institutions, such as the college, hospital, boarding schools, industrial institute, churches, bungalows, etc. Other important towns are Chirala, Tenali, Sattenapalli, Rentachintala, Narsarowpet and Tarlupad. These rank as out-stations and are important centers.

We are not the sole Missionary occupants of this field. Baptists, Roman Catholics and the Salvation Army are also at work here. Started in 1842, the Diamond Jubilee of the Mission coincides with the Four Hundredth Anniversary of the great Protestant Reformation. Plans are being made to take suitable notice of both these interesting historical events. The Conference has urged that a delegation visit the field from the home land in 1917. It is quite possible that the Board and Executive Committee of the





REV. HARRY E. DICKEY



MRS. HARRY E. DICKEY

Woman's Home and Foreign Missionary Society will send such a body and will invite some of our well-to-do church members to accompany these official representatives.

## THE MISSIONARIES.

The roll of Missionaries for the year, arranged in order of the date of arrival upon the field, was as follows:

### MISSIONARIES AND THEIR CHARGES.

	Location.	Year of Arrival.
Rev. L. L. Uhl, Ph.D., D.D. Principal Emeritus A. E. L. M. College and in charge of Bible Instruction and Special Evan- gelism.	Guntur	1873
Miss A. S. Kugler, M.D. Medical Work for Women, Guntur.	Guntur	1883
Rev. J. Aberly, D.D. Boys' Boarding School, Theo- logical Seminary and Guntur Congregation.	Guntur	1890
Mrs. J. Aberly Congregational and Sudra Schools, Guntur.	Guntur	1890
Miss Mary Baer, M.A., M.D. Medical Work for Women, Chirala	Chirala	1895

	Location.	Year of Arrival.
Miss Annie E. Sanford, B.A. Hindu Girls' Schools, Zenana Work and Women's Bible School, Guntur.	Guntur	1895
Miss Mary C. Knauss, M.A. Principal Stall High School and Training School for Mistresses.	Guntur	1896
Rev. Victor McCauley, M.A. Building and Industrial Work.	Guntur	1898
Mrs. Victor McCauley, B.A. Orphanage and Training School for Masters.	Guntur	1900
Miss Ellen B. Schuff, B.A. Hindu Girls' Schools outside of Guntur.	Narasaravupet	1900
Rev. Isaac Cannaday, M.A., B.D. Congregational and Eyangelistic Work, Sattenapalle Taluk.	Sattenapalle	1902
Mrs. Isaac Cannaday, B.A. School and Zenana Work, Sat- tenapalle Taluk.	Sattenapalle	1898
Miss Mary E. Lowe Girls' Boarding School and Zenana Work, Rentachintala and surrounding villages.	Rentachintala	1903
Rev. J. Roy Strock, M.A., B.D. Principal A. E. L. M. College and Branch Schools.	Guntur	1908
Mrs. J. Roy Strock, Ph.B. Assistant A. E. L. M. College and Branch Schools.	Guntur	1911
Rev. M. Edwin Thomas, BA., B.D. Congregational and Evangelistic Work, Narasaravupet and Vinu- konda Taluks.	Narasaravupet	1908



Mrs. M. Edwin Thomas, B.A.	<i>Narasaravupet</i>	1911
School and Zenana Work, Narasaravupet and Vinukonda Taluks.		
Rev. R. M. Dunkelberger, M.A.	<i>Rentachintala</i>	1909
Congregational and Evangelistic Work, Palnad and Bapatla Taluks.		
Mrs. R. M. Dunkelberger, B.A.	<i>Rentachintala</i>	1910
School Work, Palnad Taluk, and School for the Blind, Rentachintala.		
Rev. Henry R. Spangler, B.A.	<i>Guntur</i>	1910
Congregational, Evangelistic and School Work, Guntur Taluk.		
Rev. John C. Finefrock, B.A.	<i>Tarlupad</i>	1911
Congregational, Evangelistic and School Work, Markapuram, Cumbum, Kanigiri and Podili Taluks.		
Mrs. John C. Finefrock, B.A.	<i>Tarlupad</i>	1912
Rev. G. Raymond Haaf, M.A.	<i>Tenali</i>	1912
Congregational, Evangelistic and School Work, Tenali and Repalle Taluks.		
Mrs. G. Raymond Haaf	<i>Tenali</i>	1912
Miss Florence M. Welty, B.A.	<i>Guntur</i>	1912
Girls' Boarding School, Guntur.		
Miss Louisa A. Miller, B.A.	<i>Guntur</i>	1913
—Rev. Harry E. Dickey, B.A., B.D.	<i>Chirala</i>	1914
—Mrs. Harry E. Dickey	<i>Chirala</i>	1914
Miss T. E. Nelson, B.A.	<i>Guntur</i>	1914
Miss E. B. Wolf, B.A., M.D.	<i>Guntur</i>	1914
Miss Rebekah Hoffman	<i>Guntur</i>	1914
Miss F. M. McConnell	<i>Rentachintala</i>	1914

#### ON FURLOUGH.

Rev. George Albrecht, Ph.D.	1892
Mrs. George Albrecht	1890
Miss Katharine Fahs	1894
Rev. E. H. Mueller, D.D.	1896
Mrs. E. H. Mueller	1896
Miss J. H. Wunderlich	1901
Miss Jessie S. Thomas, Ph.B.	1908



MISS REBEKAH HOFFMAN



DR. ELEANOR B. WOLF

Six of these, namely, Rev. and Mrs. Dickey, Miss Nelson, Dr. Eleanor B. Wolf, Miss Hoffman and Miss McConnell, reached the field in December, 1914. This is one of the largest accessions of foreign workers ever received at one time. Five of these are busy with the study of the language and such duties as they are qualified to do. Miss McConnell, a Canadian who was assigned to medical work at Rentachintala, felt constrained to enter the service of the Red Cross in England. Five of the seven missionaries on furlough happen to be Germans, and hence are unable to return to their posts. In addition, Rev. Spangler was loaned to the Hermannsburg Mission, and spent all but a few days of each month at Nayrudupet. The loss of the services of these seven missionaries brings home in a tangible way one of the effects of the great war. To meet at least in part the vacancy thus created, Rev. Burger, who for domestic reasons had taken a pastorate in the home land, finely volunteered to return. He will sail as early as arrangements can be completed.

## EVANGELISTIC WORK.

An explanatory word is in order. In reality all work in the Mission, whether it is denominated industrial, educational, medical, or what not, is evangelistic. That is, directly or indirectly,

and the more directly the better, it must further the preaching of the Gospel and the winning of men and women to faith in Jesus Christ. Only so and in the measure that it does this, is it entitled to be called missionary. In this broad and fundamental sense all missionary work is evangelistic.

But there is a direct evangelism, and it includes the teaching of the Gospel in the 918 villages where there are congregations or unorganized Christians, and in other villages and institutions over the entire field. To build up and strengthen believers through and in the truth, and to bring those in darkness into the light, this is true evangelism. This is the work of the district missionary, in so far as his heavy executive duties allow him time therefor. This is particularly the hourly task of the 894 Indian helpers of all grades as they talk with individuals or groups of persons, hand out tracts or leaflets, seek to adjust difficulties upon the basis of Christian principles, as they meet classes of inquirers, as in simple fashion they instruct the village congregation, or as they preach to mixed audiences whether in house, or street, or bazaar. It is encouraging to note that every missionary stresses this kind of effort, and recognizes that the fidelity and efficiency with which it is done is at once

the ground and the measure of the true progress of the missionary enterprise.

The following items from the statistical tables will indicate the progress that has been made. The total baptized membership is 52,437, a gain of 2832. The communicants number 18,160, an increase of 951. In these items of increase every charge in the field has shared. There are 7172 inquirers, and 24,264 Sunday-school pupils with 770 teachers, an increase of 1331 pupils, though four charges show a decrease. \$3179 was given as benevolence, while the considerable sum of \$37,253 in cash and in kind was given in support of Mission work.

These few figures must suffice to suggest what evangelism has done to produce a Christian community. That community, however, is not the limit of the influence of the heralded tidings. Hundreds and thousands, no one can tell how many, not reckoned in that community, have seen and felt something of the light and power of the Gospel. When the attempt is made to give an estimate of the moral and spiritual condition of these people, the missionaries speak with great reserve. Though conscious of the many subtle hindrances which beset these people, and also cognizant of their failure and shortcomings, they are not discouraged. They are optimistic, eager





MISS TILLIE E. NELSON



MISS HELEN H. BRENNEMAN

to undertake larger things and devoutly thankful for all that God hath wrought.

## ZENANA WORK.

This means work by women for women in the homes and hospitals. Lady missionaries, the wives of missionaries, and Bible women are the workers. A limited number of homes are regularly visited. Secular studies, sewing, crocheting, etc., and English are taught, but not unless Bible teaching is also accepted. As the education of women is yet in its early and elementary stages, the teaching is very difficult, and must be done almost entirely by rote. Some pupils will listen but will not try to repeat one word, persuaded that it is as absurd for a woman to aspire to such attainments as for a buffalo! Others, more progressive, will repeat in a poor way Bible stories, while still others learn faithfully the Catechism, Bible stories, prayers and hymns. A very few can and do read and study their Bibles. In a few homes the young wife and mother-in-law study together, and in a very, very few, the husband and wife are enrolled as inquirers and are learning for baptism. Opportunities for this work are enlarging. Homes once closed are now open. In some parts the people have called the Bible women and invited them to their houses. Occasionally,

even men have requested instruction for their wives. Slowly prejudice is melting away, faulty ideas are passing, and the dawn of a brighter, happier day advances.

More than in any other department, perhaps, it is difficult to tabulate definite results here. Few statistics are available. Some, but not very many, converts have been gained. Would there were space to tell the pathetic stories of some of these triumphs of the grace of the Gospel! In particular does the devoted, persevering, hopeful Bible woman come close to the hearts of the people. She is taken into their confidence, into her sympathetic ear they pour their tales of woe and sadness, and in return they receive the unselfish sympathy of a sister and the message of a Savior who gives peace and joy. God uses weak things to confound the mighty. It should not surprise us, when we at length come to a correct estimate of the influences that have wrought for the redemption of India, if we should find that these unobtrusive workers have rendered the service that was most worth while.

## **MEDICAL WORK.**

This is carried on from three centers—Guntur, Chirala and Rentachintala. At Guntur there is the Hospital for Women and Children, with its various departments and wards; a dispensary

for Hindus and one for Mohammedans, a Home for Nurses, and the Rani Chinnamma Row's Satram. For seven years the repairing of old buildings and erecting new ones has been continuous, and the physician in charge joyously anticipates a season of work in the completed building with the gates securely locked against contractors, carpenters, masons and their coolies. Eleven thousand and sixty patients were treated, and 602 operations performed. This work, requiring the services of more than 60 persons, cost the Church at home, exclusive of repairs, only \$1000.

At Chirala it has been a year of busy preparation for future work. In addition to the hospital, other needed buildings have been erected, such as houses for native assistants and houses for nurses and Bible women. Roads have been made, wells dug and trees and shrubs planted. Yet 4822 new patients were treated, and Bible teaching earnestly attended to.

In spite of persistent effort, no physician has yet been secured for Rentachintala. The Medical Bungalow has been built, and here the nurse did fine service until she felt constrained to join the Red Cross work in England. The site for the hospital has been selected and the maternity ward is going up. A Christian sub-assistant surgeon is at work. An intern, and a well-qualified young man graduate from Johns Hopkins, is now looking forward to entrance upon this great field,

in which he will doubtless experience all the hardships and the joys of a pioneer medical worker.

In three directions the Mission is doing special medical work beyond the limits of its own field. Under the direction of a Medical Committee lepers among our people are sent to neighboring institutions. Two members of our Conference are on the General Committee of the Union Mission Tuberculosis Sanatorium at Madanapalle. One-third of the eighty patients in the sanatorium are from the Guntur district. The establishment of a Christian Medical School for Women is under way. It gives large promise of relief to the women of South India, and in this we also have an interest.

## **EDUCATIONAL WORK.**

1. Educational Status of India's Population.—This may be learned from the fact that about 30 per cent. of the boys of school-going age and only five per cent. of girls attend any school whatever. To extend educational facilities as widely as possible, Government has its own schools, and in addition bears about half the expense of private schools. Mission schools, not purely religious, come under this latter class.

2. What the Mission is Doing for the Education of India's People.—It is not possible to give an adequate understanding of this important work in a few words. The plan pro-



jected is large, and cherishes high ideals. Such facts as these will give some idea of its extent: Ten of the missionaries give all or the greater part of their time to it; at least a dozen others have charge of special schools; each district missionary has under him from forty to sixty village schools; in 369 schools 492 teachers instruct 12,376 pupils, of whom 7341 are Christians; exclusive of the salaries of missionaries engaged therein, this educational work costs \$25,000 annually, of which 50 per cent. is borne by the Government.

Of the whole number of schools, 340 are village schools, and the instruction given is very elementary. In classification of pupils, of which there are 9266, this is perhaps the best: Out of 511 enrolled, 36 are in the fourth standard and 32 in the third. Poverty and lack of interest are the chief reasons why so few advance beyond the lower grades.

Large as this educational work appears on paper, it needs to be increased and improved. Even the elementary schools exert a marked influence. Says one: "There is great need, but little satisfaction, in preaching in a village which has no school." In every one of them religious instruction is given. The fundamental truths of the Gospel are taught and Christ is presented as the only hope of a lost world.

## PERSECUTION.

"Two of our best villages in Vinukonda Taluk have been sorely put to the test. \* \* \* In the second village the Sudras and non-Christian Malas have been quarreling with our Christians and have persecuted them quite severely. The Christians' prayer-house has been burnt down, and they have been informed that the same fate awaits their dwelling-houses unless they recant. It is little of a secret that their enemies have made their boast that they will not stop till Christianity is driven out of the village. Up to the present there has been no wavering. \* \* \* As far as I am concerned, I favor persecution. We have had so little of it that Christianity has not been put to the test. It is the fire that separates the gold from the dross. Our Christians are too negative in their spiritual life. It is counted, oftentimes, a fad to be a Christian, and so some come just for the novelty of it. Others come because they wish protection from the police; others because their relatives are Christians, and still others for marriage. It is difficult for one to marry a Christian without first becoming a Christian himself. There is little appearance in such as these of a desire to follow a better Teacher and lead a better life. We must endeavor to awaken this desire after they have entered the fold. Progress is naturally slow and the work up-hill."—*Thomas*.

## INQUIRERS.

The total number of inquirers reported for the year under review is 7172, which is a decrease of 139 from the previous year. As to the status of these inquirers in the several Taluks and the manner of dealing with them, the reports may speak in detail. In Sattenapalle Taluk there were 991 inquirers enrolled and under instruction, more or less, a gain of 216 over the previous year and of 460 in two years. These inquirers are to be found among the Panchamas (both divisions) and lower classes of the Sudras, such as Yanadis, Yerukulas, Vedderas, etc. In Sattenapalle station, where two Bible women are at work, there are inquirers among almost all the higher castes.

## PERSONAL WORK.

In Sattenapalle one of the three women who were baptized as the result of the teaching of the Bible women was a member of the Shepherd class. She is almost blind and must be led to church services. Her eyesight was destroyed by looking steadfastly at the sun in the belief that, by so doing, she would eventually see God with her fleshly eyes. At first she was timid and wanted the fact of her baptism to be kept more or less a secret, but now she is as bold as a lion and preaches to everybody; she simply cannot keep quiet.

In Guntur one blind Goldsmith beggar is learning and will carry the Gospel into many a home our teachers cannot enter. She insists on having a book, as she says that she can get the school children to read her the stories and teach her the words of the songs. "Behold the Love of God" is not a bad song by which to beg one's bread.—*Thomas*.

## PROGRESS.

Almost all the charges report encouraging numerical progress, due largely to baptisms. In the Palnad Taluk the 468 baptisms given were administered about evenly to members of the Sudra caste and the two divisions of the Panchamas. In the large Markapuram-Cumbum field the increase was encouraging, but would have been greater had there been more teachers among the inquirers. The Narasaravupet-Vinukonda charge shows a total increase in membership of 568, and the increase in Sattenapalle was about 80 less. In both these fields a large percentage of the increase came from non-Christians—"an indication that the church is still absorbing and therefore growing." The missionary of the former field writes: "No longer is it a difficult task to make a good showing under this head. On the contrary, effort was made to withhold baptism, especially from adult inquirers, in the hope that they would be better grounded in Christian truth and living."—*Cannaday*.

## OUTLOOK.

The work is a hopeful one. When one recalls how small a proportion of time is really given to it, one can only be surprised that we have as many results as we do. What we need is more evangelistic effort.—*Dr. J. Aberly, Guntur.*

Today we are more strongly convinced than ever of the value and the power of Medical Mission work as an evangelistic agency.—*Dr. A. S. Kugler, Guntur.*

The other day I said to a woman from a village quite far away, "Amma (mother), you ought to be a Christian." What was her answer? "Your religious teaching has not yet reached my village." I could have cried. Take that home, dear reader, and tell it to your society—"Your religious teaching has not reached my village."—*Dr. M. Baer, Chirala.*

Satisfactory. The great need is for another missionary and a more nearly Christian staff.—*Rev. J. Roy Strock, Guntur College.*

I feel that the work of the Bible women as well as of other agencies is like the work of roots and rootlets which penetrate every crack and crevice. Some day, when the roots have taken hold, the old leaves will fall off one by one and in large numbers, and the old tree will get new leaves and new fruit. The old leaves have begun to fall in Sattenapalle and the new leaves are in the bud.—*Mrs. Cannaday, Sattenapalle.*

*On Home Work Among Hindus.*—The Word is being preached in season and out of season. Young and old are being reached. God only knows what the harvest will be.

*Among Mohammedans.*—Only faith in the effectual working of the Word of God keeps one at this work. I think I never realized before what a discouraging work it is.—*Miss A. E. Sanford, Guntur.*

	1911.	1915.
<b>1. Population and Villages.</b>		
(1) Population of Mission Field.	2,000,000	2,200,000
(2) Taluks (Counties) . . . . .	13	15
(3) Villages. . . . .	1,500	1,500
<b>2. Schools.</b>		
(1) College and High School..	1	1
(2) Elementary Schools . . . . .	315	369
(3) Training Schools . . . . .	4	4
(4) Sunday-schools. . . . .	308	368
<b>3. Workers.</b>		
(1) Day School Teachers . . . . .	395	524
(2) Gospel Workers, Bible Women, etc. . . . .	350	350
(3) Workers of all Classes . . . . .	745	874
(4) Missionaries. . . . .	27	31
(5) Nurses and Assistants . . . . .	12	12
<b>4. Christian Community.</b>		
(1) Christians in three Missions.	100,000	120,000
(2) Lutherans. . . . .	42,299	520,437
(3) Communicants. . . . .	14,787	18,160
(4) Inquirers. . . . .	6,870	7,172
(5) Sunday-school Attendants..	18,697	24,264
(6) Congregations. . . . .	536	636
(7) Villages where Christians live. . . . .	795	918
<b>5. Buildings.</b>		
(1) Colleges. . . . .	1	2
(2) Hospitals. . . . .	1	2
(3) Bungalows. . . . .	14	17
(4) Churches. . . . .	23	20
(5) Boarding Schools . . . . .	4	6
(6) Prayer or Schoolhouses . . . . .	177	214
<b>6. Financial.</b>		
(1) Benevolence. . . . .	\$ 3,000.00	\$ 3,200.00
(2) Cash Receipts . . . . .	17,100.00	28,560.00
(3) In Kind . . . . .	1,667.00	2,200.00
Total. . . . .	\$21,767.00	\$33,960.00



# The Board of Foreign Missions

OF THE GENERAL SYNOD OF THE  
EVANGELICAL LUTHERAN CHURCH  
IN THE UNITED STATES OF AMERICA

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